

9-12-47-

the issue of a troubled humanity,  
I do not lie in words of philosophy or man  
of science

findings of interest - but in various experiments  
 He & I - ~~will~~ will help him to make the best  
 use of our material - to learn to make the best  
 use of the ~~same~~ same

use of his infirmities <sup>by</sup> 2 and his <sup>greater</sup> wholesomeness.

using  
B. to cope with them

away from slaves  
 2. 2                       females 2             
 issue of rearing the trouble of societies  
disposition

The social system, the <sup>troubles</sup> ~~troubles~~ <sup>(+ remoteness,</sup>  
<sup>troubles</sup> ~~troubles~~ <sup>and understanding</sup>  
~~into security~~ <sup>into</sup> <sup>as does not</sup>  
<sup>in modernization & trouble</sup>  
humanity, the need for the words of  
as systems.

philosophy or the tendency, source;

[illegible]

Mr. name ~~through the process~~ <sup>which</sup> he knows







enter in whole or part  
Cope with his information instead of

Turning aside from them -  
the absence of a philosophical ~~system~~ or ~~theory~~ <sup>or ~~theory~~</sup>  
~~who is solving the problem by the bringing the human mind to the~~  
~~point of view of the problem~~

Point of view of the problem & thinking self  
the individual steps of ourselves, in thought & feeling must all on  
relationships have their beginning. (1)

The ~~of~~ ~~the~~ ~~reg~~ Problems are more solved  
by a system ~~that~~

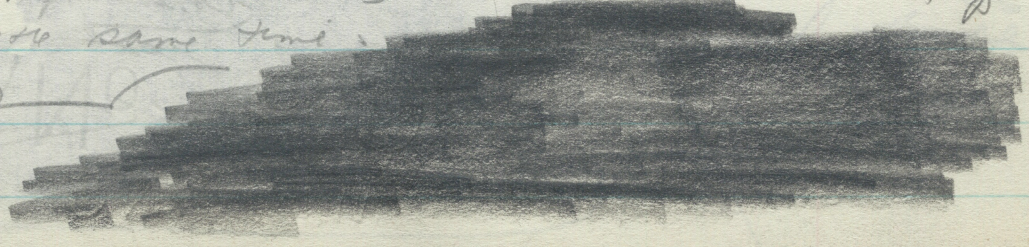
by a system ~~that~~ of love that is more

(withholding) acceptance, according to system  
upon obedience

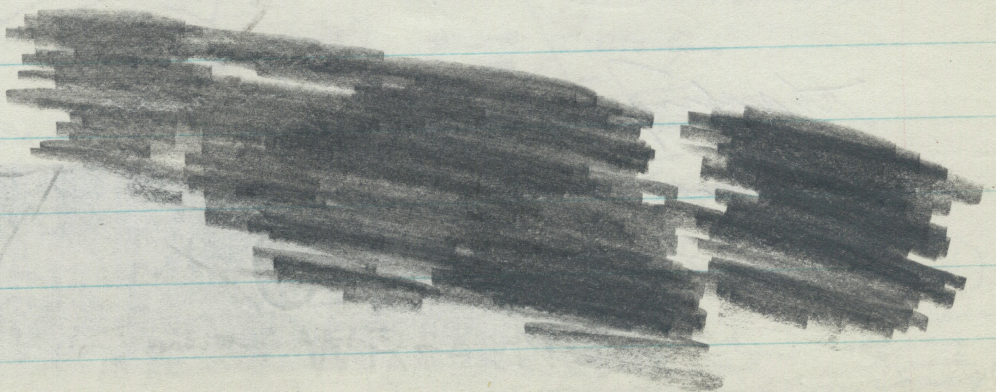
more values, (strongly praised)  
then solution follows from by ~~independent~~ ~~academic~~  
has no acquisition of the quality of mind  
of v n u

Thinking which becomes differentiated  
experience also same time.

E S 2













The first assistance to mind requires is to do  
of it ( ) ( ) ( ) ( )

aided allowed go have feeling of ~~is on~~ consciousness;  
no: I am thinking; I am doing, <sup>along</sup> ~~deep~~ <sup>2e</sup> but feels  
not as personally - 9 of 1 thinking a

There is activity thinking but no activity - observation.

~~the feeling feeling~~  
~~as thinking, doing, performed, not performed by me~~  
has just performed.

the thought observe itself and as guess  
10 consciousness the quality of what is observed is observed  
will

The thought searches itself as to the finest points of  
meaning in consciousness and finds reference in consciousness and  
consciousness in behavior. But if thoughts directed from self-observation  
there is negotiation and therefore harder making it will be valuable  
though imposed by the thoughts themselves as they are experiencing points  
accepting the thread of clarity drawn out of study as it is possible to do it 14

the accepts that clear the thoughts will accept or reject  
my view of self-experience and think itself on to what it is 15  
This self-reflection of the thoughts is

great mental activity not known as thinking  
S. 2 1 2 2 v.



Therefore the less condensed the Cocciophanes becomes

spider <sup>spins</sup> draws the silver thread <sup>from its</sup> ~~into~~

OK ~~the~~ body becomes broken and  
lost to the thinking.

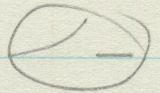
as the spider <sup>spins</sup> ~~produces~~ its  
thread ~~not~~ itself  
re ~~of~~ us or thought produce


a stream of clarity not of its own substance when  
single persons are inspired  
more firmly of the mind. ~~the thinking~~

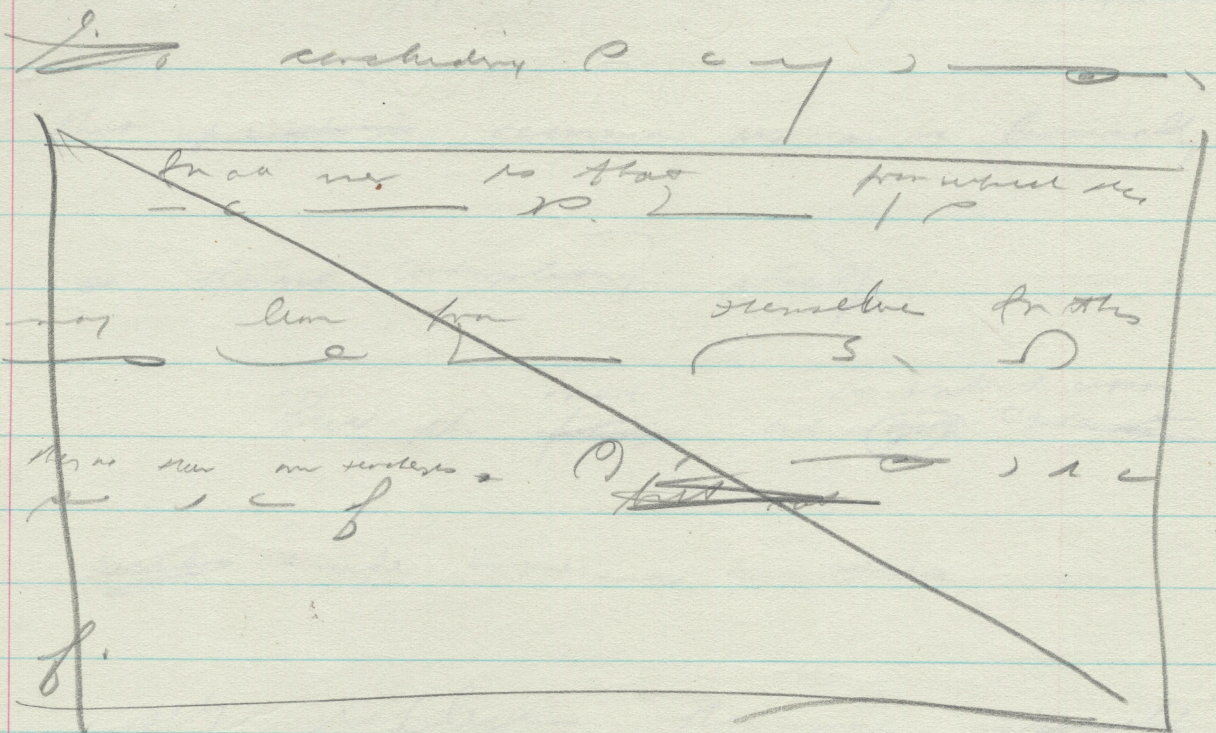
passes on unexplained by

the self - explaining of the thought stands itself  
that ~~the can~~ ~~what~~ ~~results from self explanation~~  
and the thread of clarity ~~clears~~ ~~does~~ ~~up~~ up.  
Thought tells a tale but of ~~itself~~ not  
it is no longer ~~itself~~ itself.  
~~consciousness~~

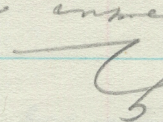


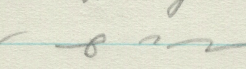
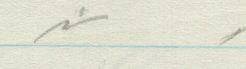
Lucius began with philosophy and ~~that~~ 

more finally end in philosophy, (the end that influenced figures are  )



to know the thing

He knows you go from grade 

He never go  it  He never from you

Things, self ~~reple~~ explanation,



All thought does self-reflexive;

every act of thinking <sup>is in the process of explaining.</sup>  
~~it~~ explaining itself is <sup>where</sup> the kind of thinking

that ~~precedes~~ occurs in us, it is basically

thought contemplating itself.

But the <sup>more</sup> ~~farther~~ we <sup>are intent upon</sup> ~~go~~ <sup>contend</sup>

~~and~~ <sup>more</sup> ~~trude~~ <sup>expressions</sup> of this

self-reflexive, the more impossible

is the <sup>pay</sup> ~~more~~ <sup>to</sup> ~~be~~ <sup>so</sup> ~~the~~

subtleties of thought self-examination

Thinking! P. 1. 1. 1. 1. 1.

200



The expression of the energy

of the energy

away

of the energy

of the energy

of the energy

The thought of the energy



9-20-47

(A3) when it experiences itself as itself into  
 & - f - evolve & sharpening Form.

I (A4) everything teaches you a constant or your consciousness. Consciousness  
 f - r - z m ze - A ze v

is a self reference in all evaluation.  
 f - z

Consciousness is the, individual general sense of evaluation & moral.  
 r - z v v

The individual has  
 f - z 1 00 1 -

approach  
 general evaluation characteristics denoted by the person  
 f - z

in the evolutionary development.

II (A5) All thinking is self-reflection. All thoughts are self-reflection.  
 f - z (A14) f - z (A15) - z

forms of self-reflection. (A14) all self-reflection  
 f - z f - z

thinking all reflection  
 f - z f - z



18th April: 1903

self reflection says res same - is no and one

same process. we have divided these into knowing & self-knowing  
but primary nature of knowing - knowing

(A16) But which is consuming slavery unequal emphasis upon

the thought the self reflection process proceeds, goes on process

most unequal intensity of self-cognition. unequal slavery.

that thoughts are fed. powerful and but entirely in us, which

and we are life to know one

look of interest will dissipates themselves like those not fed at top of energy

of interest will dissipates themselves like those not fed at top of energy

in a weak way. These receiving re-energy of interest

interest is away and dissolving



evolutionary stages.

Consciousness - memory not <sup>just that part</sup> no thinking which is

2 2 - P L U 2 3 -

the other is on the surface

awake - 2 3 1 3 7 1

swaps the 2

embodiment  
(great awareness in the end)

possible range of our thought processes - using in the end  
or the distance for thought only the departure  
it happens to be actually conscious of it in us.

but 2 3 1 3 7 1  
game of consciousness not just

status of our thinking

determined by our evolutionary - will the

determine the value

Up to all our departments, set mind

will, concern is not, <sup>to us</sup> influences the rest

and will determine the value (structure)

set upon

set upon and extracted from

2 3 a specific thought to the next

Consciousness <sup>state of</sup> thinking - what the thinking.



What do consumers perceive will influence the value  
 ✓ 2e 3 7.1 (value)

~~self~~ further of a thought.

probability & self & thought.

It happens as we say they are themselves  
 9 11 12 13 14 15 away -

Unless further moves for employment of a thought;  
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

in mind itself 2e 3 away. But (2) 3 4 5 6 7 8 9 10 11 12 13 14 15

is used is to prolong & eventually expanded work

4 planar. ~~linear~~

are explained - become thought

is the unravelling of metaphors.

~~9 11 12 13 14 15~~

paths  
 as this description. It will speak to the 2e 3 4 5 6 7 8 9 10 11 12 13 14 15



exercise & performance, (B. T.)

self-~~ex~~ <sup>ex</sup> ~~pl~~ <sup>pl</sup>

Remember is merely a redaction

from ? self exploration, as soon  
 $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$

$\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$

for does not follow  
 $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$

outcome is an observation  
 $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$

1 cognitive in observation  
 $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$

get observation you explain  
 $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$

mean not you explain observation  
 $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$

is an effort  
 $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$



1 → 3 → 6 → 10  
 is of the nature thing etc. etc.

has thought on self-questioning

about show → 3 → 2 → 1 and why.

If the thoughts become  
 2 → 1 → constructing self-protection

process of self by process; one cycle

new ask. & answering  
 1 → 2 → 3 → questioning → 4

4

The whole process starts with matter for  
 ( 1 → 2 → 3 → 4 )

3 → 2 → 1 questioning what leads to the

evolution of thought & emotion

feeling, reasoning & intuition.



Orange

Example

Street Cleaning Dep

For rd

~~So apple~~

~~Holden~~



modest *is* mild -  
 slow philosophy - the less so  
 - credence or qualification  
 7

soundness is the opposite of sound

be should, The acquisition with the firm as a

2 Moa of e e 2. Le

connected with the concentrations -

500

or not, pray a

2 2 U ②

Car u r e, o / -

Q 2c v III insetiguero reabrazon

or where it is used as the

81 of 2 children 7 boys, achieved

To say <sup>please or</sup> ~~is~~ <sup>impossible</sup> ~~is~~ <sup>is not</sup> because it ~~is~~ <sup>please</sup>  
 6 3 0 2 1 5

me <sup>hindi</sup> to use the term ideal  
→ = 2 or 2

in its  
highest sense. There is no content or any other

Please me less to show  
 I understand is the  
 it is that much clear up in

heptan-  
lassin peroxin



many minds <sup>trying to</sup> <sup>understand</sup> <sup>appetized</sup> - <sup>plotter</sup> in  
 for some matter <sup>the mind of</sup> <sup>any great</sup> <sup>philosophic mind</sup> or

kidnapped <sup>some way</sup> as <sup>seemed</sup> <sup>from</sup>

hundred <sup>eyes</sup> <sup>age</sup>

1 6 - 2 f 1 - 2

when are a  
 1 - 3, 1 4 7 2  
 that mind was to himself  
 1 - 2 4 1 - 2

in <sup>exposed</sup> <sup>approach</sup> <sup>groups</sup>

evolved car  
 and 3 f.



this does  
no more than 2 60

said to the  
but the  
and having

who to share a  
the proposed  
the proposed world  
which  
I embrace the universal and

much upon the  
is always multiplied

before a mass of  
unsubstantiated  
conscience  
only

you less preoccupied  
become  
as proposed  
become more preoccupied

become more self-illuminated

meditate better upon its experience

criticism  
is a natural consequence of the process



your mind never occurred <sup>it to</sup>  
~~is~~ ~~of~~ ~~in~~ ~~memory~~

because <sup>is nearly</sup> it, expressing ~~in~~ ~~case~~

it is ~~complexities~~ and is quite honest in  
doubt so <sup>frustrate</sup> <sup>expectations</sup> <sup>+ accurate</sup> <sup>judgment</sup>  
~~of every sort~~ ~~is~~ ~~always~~ ~~supposed~~ ~~of~~ ~~independent~~

~~knowledge~~ ~~which~~ ~~is~~ ~~not~~ ~~independent~~  
~~is~~ ~~in~~ ~~the~~ ~~mind~~ ~~of~~ ~~the~~ ~~person~~ ~~who~~ ~~is~~ ~~independent~~

independent yet, speaking more distinctly,  
<sup>an attitude</sup>

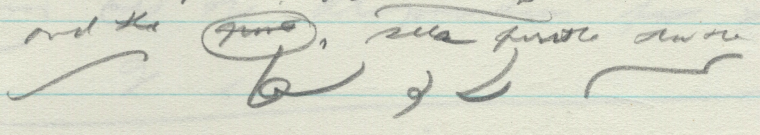
you looking in the expression <sup>previous</sup> ~~of~~ ~~the~~ ~~person~~ ~~who~~ ~~is~~ ~~independent~~

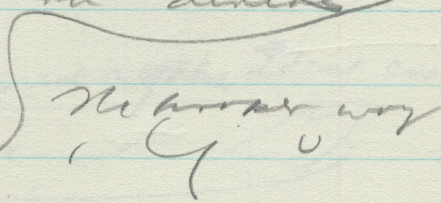
the thought  
which is ~~independent~~ <sup>qui</sup> <sup>accomplished</sup>  
~~is~~ ~~independent~~ ~~of~~ ~~the~~ ~~person~~ ~~who~~ ~~is~~ ~~independent~~  
~~of~~ ~~the~~ ~~person~~ ~~who~~ ~~is~~ ~~independent~~

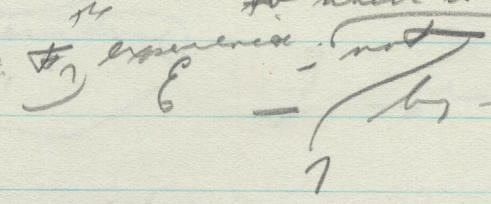
it is ~~achieved~~ ~~by~~ ~~grace~~



In case of...

Disputes over <sup>these</sup> is dissipated & <sup>from</sup> <sup>will always</sup> <sup>commencing</sup>  
Commitment and the <sup>time</sup> <sup>sets</sup> <sup>first</sup> <sup>draw</sup> <sup>paying</sup>  
32. 

<sup>the</sup> <sup>you</sup> <sup>more</sup>  
cross in <sup>sets</sup> in <sup>experience</sup>  
and is not resolved then <sup>decide</sup>  
or approximations <sup>||||</sup> <sup>The proper way</sup>  


of wrapping a case is then  
to <sup>to</sup> <sup>then</sup> <sup>to</sup> <sup>look</sup>  
conception: <sup>to</sup> <sup>experience</sup> <sup>not</sup>  
7 

and approximation



A 6

He desires for looking at pictures, and  
I seek to. I  
submitting to the disposition for sound it  
2.

and we deprivation to model no's

life and conduct after it

evidence for the reality of the ideas comes

the  
~~only~~  
with me

5 drawing experience in drawing

We have no evidence

2 2

2 of 2

to answer by 3, for interest in

Dr. a ob intern - p. 156

v      <sup>Don't</sup> <sup>in</sup>      inevitable standing  
      he      when      end by ~~down~~  
 and      seeking      1      1      (      e. )



1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

3) - Can't we go after anything, if we had  
2 → 2 26 etc.

not the  
Statement necessarily in our feeling & thinking  
(personal L.)

for XOT?

If we feel concerned with ~~existence~~<sup>know</sup> you select one  
 1 2 3 or 4

replies sent us.

$\rho_2 = \frac{222}{2} = 111$  we must equally

he commenced work re valves  
3/ or                  so - =

make in parallel beautiful  
to reflect on understanding 7 and

matter is energy - and energy obeys a law - conservation.  
(Relativity Law.)

and have answered as the matter of law immediately.

But can we separate water from <sup>this alcohol</sup>  
 $(\text{C}_2\text{H}_5)_2\text{O}$

Is water not low in A chain music  
1 - - - - - 2 - - - - - X

~~max~~ is melted  $\text{Ca}$  but by phase mixing  $\alpha$   
 $\beta$ ,  $\gamma$   $\gamma$   $\beta$ ,  $\gamma$   $\alpha$



where dump entire but  
 of energy or low & i emissions  
 become of - and against

growingly from mixed sludge  
 to, non-contrasting primary low

not only but have the experience of it  
 I believe this, I must also  
 9 0 6 0 0 — 1 2

what is the degree where you call this man  
 ✓ 1 2 3 4 5 6 7 8 9

energy - scientific law or god - so long as

you advance  
 9 1 2 3 4 5 6 7 8 9

1 2 3 4 5 6 7 8 9

At the time



manipulation with lesson concepts

God is the better term  
1. interspersing

for the abstract material and secret  
signs such as large numbers & unusual energy  
for the reasons which  
perhaps

the ~~repetition~~ of learning, that  
is  
divine

Some learn the  
the ~~learn~~  $1 - 2 - 3$

the 5 ; other not 10 & one to the

some result, B, 3, ~~the~~  $63$  modern

or angle and no. less addition

as the best preferred more simple

calculation to present need.

the same the ~~is~~ the ~~same~~

without taking away from the book.






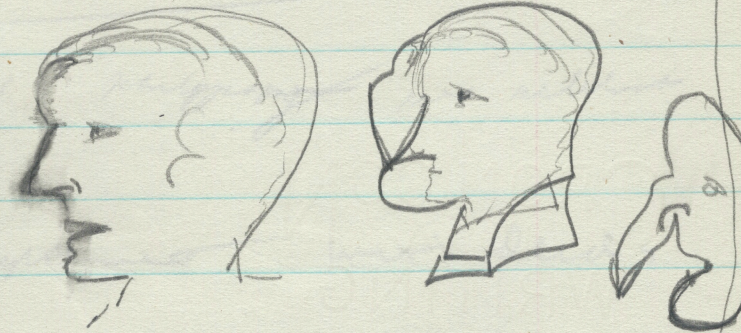


about it — but in form of little

Knowledge



who is the



wisdom has like the fragrance  
of the pool







for not only so few (just) anyone is at  
- - - - -

loss <sup>to know universal value</sup> needed <sup>of</sup> <sup>it</sup>

no more has mind <sup>of</sup> <sup>it</sup> <sup>distance</sup> he is  
too much of physical <sup>of</sup> <sup>it</sup> <sup>unstable</sup> <sup>beings</sup>

the <sup>of</sup> <sup>it</sup> <sup>deity</sup> <sup>and</sup> <sup>of</sup>

should we not see  
sight <sup>of</sup> <sup>it</sup> <sup>is</sup> <sup>it</sup> <sup>is</sup> <sup>it</sup>

does <sup>of</sup> <sup>it</sup> <sup>cover</sup> <sup>on</sup> <sup>external</sup> <sup>Chaos</sup>

most <sup>of</sup> <sup>it</sup> <sup>so</sup> <sup>many</sup> <sup>rooms</sup>

and the <sup>of</sup> <sup>it</sup> <sup>counting</sup> <sup>of</sup> <sup>it</sup>

~~just a little~~

And <sup>of</sup> <sup>it</sup> <sup>prosperity</sup> <sup>of</sup> <sup>it</sup> <sup>series</sup> <sup>which</sup>

the <sup>of</sup> <sup>it</sup> <sup>same</sup> <sup>science</sup> <sup>and</sup> <sup>all</sup> <sup>the</sup> <sup>addition</sup> <sup>of</sup> <sup>science</sup>



essential  
truths

They are doubtless the most in use

of the great  
in science, but in fact

world  
which play the same & even our

ignorance drawing out a better state  
in a later state

high sounding accompaniment  
to a body time of wisdom

when to is not new own.

as when they have more

step intention &

making new own.

no more

the person which the second philosophy

so not is that science should



that P. C. should increasingly bury  
himself in commercial transactions.

More money is to have been

buried in material laundry.  
neither did ever begin to

that was shown bury himself in

chapter of history that remains only a

complexion of confusion which is  
does not make use of its best  
by allegance

to disclose the common  
reality of its thought.